

Christian Education

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Now as Then!

By H. W. McPHERSON

UNPRECEDENTED world chaos clearly indicates that the leavening influence of the Christian Church in education is more needed now than ever before. Christian idealism that brought forth America's earliest 300 colleges and universities is itself in jeopardy and now needs institutions of higher education at their best.

The present situation calls for closer cooperation of all forces of Christian education. The complexity of the problem should enlist genius and zeal to match. The mechanics for bringing this about can be worked out, or will automatically suggest themselves, when the basic urge is sufficiently present.

In 1911, the Council of Church Boards of Education, a pioneer movement, born of necessity, came into being. The need that inspired this cooperative effort is even more evident today. Its chief function, neither organic nor academic, was to focus the Christian ideals and forces of the denominations represented. Such cooperation should continue with increasing purpose to cope with the demands of a new world situation. This group, once the pace-setter, leading to the organization of the Association of American Colleges, and the National Conference of Church-Related Colleges, as the coordinator still has responsibility for emphasizing the importance of concerted Christian influence in higher education. Many things can be done together which not all the Boards, acting separately, could do.

Basically, the Church is not divided, but the net results are essentially the same as if it were, when pressing denominational concerns prevent cooperation which would go far toward solving common problems and also many of those special to the boards concerned. To "consult and confer" often will prevent trouble and discover and apply much unused strength to the task of Christian higher education.

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HARRY WRIGHT McPHERSON

RECENTLY ELECTED PRESIDENT OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION. HE IS THE EXECUTIVE SECRETARY OF THE DIVISION OF EDUCATIONAL INSTITUTIONS, THE BOARD OF EDUCATION, THE METHODIST CHURCH.

Of Special Interest: News and Notes

The Rev. Frank W. Padelford, D.D., LL.D., died recently in Claremont, Cal., after living for many years in Newton, Mass. Two years ago he retired from the position of executive secretary of the Board of Education of the Northern Baptist Convention, having held the position since 1912. In that capacity he was an active member of the Council of Church Boards of Education, serving as president during the years 1928 and 1938. His influence was international, being a member of the educational commission to China in 1921-22, to Japan in 1931-32, and to India in 1932-33, and co-author of "Christian Education in China," and "Christian Education in Japan."

Attention Seminaries! When seminaries prepare certifications for pre-theological students, they should prepare them in duplicate. It is necessary that the colleges send two copies to the National Roster of Specialized Personnel when seeking the deferment of the pre-theological student, one of which is kept by the National Roster and the other is returned to the college for sending to the local draft board.

Attention Colleges! When colleges make request for deferment of pre-theological students, it is necessary to prepare three pink blanks for each student under 22 years of age and two white blanks for students over 22 years of age. All are sent to the National Roster, which will make return to the college, which, in turn, will distribute to the respective local boards. Failure to follow these directions may mean the drafting of some students who are vitally needed for the chaplaincy and the work of the church.

New Secretaries have been announced by the Board of Christian Education of the Presbyterian Church, U.S.A., with offices in Philadelphia. On March 1, the Rev. W. R. Hall, D.D., present Assistant to the General Secretary, will assume his new duties as Secretary of the Board's Division of Field Service. On the same

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date, the Rev. R. J. Harmeline, now Christian Education Field Director in the Presbytery of Pittsburgh, will succeed Dr. Hall as Assistant to the General Secretary. On April 1, the Rev. R. E. Plummer of Easton, Pa., will assume the duties of Director of the Department of Adult Work. He will be associated with the Rev. E. B. Paisley, Secretary of the Division of Education in Home, Church and Community.

The American Association of Theological Schools will hold its biennial meeting at the Pittsburgh-Zenia Seminary on June 8 and 9, 1944. The details of the program have not been announced but it is known that the place of the seminaries in the national welfare and in the post-war world will be given adequate consideration. Dr. H. P. Van Dusen of Union Seminary is the Chairman for the biennium 1942-1944.

The Annual Meeting of the Council of Church Boards of Education was historic in more ways than one. The whole problem of the closer relations of the various interdenominational agencies were given consideration. The Council voted,

That the Council of Church Boards of Education grant to its Executive Committee the right to become a member of the National Council of Churches of Christ in the United States of America when 75% of the contributing boards have acted favorably and also after a favorable vote from the executive secretaries of the member boards.

Closely related in significance was the consideration given to the proposed merger of the National Conference of Church-Related Colleges with the Association of American Colleges. The Council is the mother of the Association organized in 1914, and the Council was directly interested in the formation of the National Conference in 1934. The Council voted,

That we accept the general principles of merger of the National Conference of Church-Related Colleges with the Association of American Colleges and that the details of the relations be referred to the National Commission of the National Conference of Church-Related Colleges, to work out with the Board of Directors of the Association of American Colleges.

OF SPECIAL INTEREST: NEWS AND NOTES

That the Executive Committee of the Council of Church Boards of Education be directed to approve the merger, subject to the action of the National Conference of Church-Related Colleges.

A *larger program* for the Council was suggested in the report of the General Secretary, Gould Wickey, when he asked for the promotion on an interdenominational basis of the whole cause of Christian Higher Education, a full-time secretary for the Commission on Student Work (generally known as the University Commission), more money for special studies which can be carried out better through the office of the Council than through any one denominational board, and cooperation in a program of enlistment of more better men for the ministry.

Closely related to one part of the general secretary's report was a communication, presented by Dr. Henry I. Stahr, president of Hood College, from the *Commission on Higher Education of the Evangelical and Reformed Church*, on the problem of promoting the cause of Christian higher education. In part, the letter reads: "It was felt that Christian higher education and what it has to offer ought to be more publicized so that the public generally might be more conscious of the place and function of the church-related colleges. It was felt, too, that this could only be done more effectively when it was done on an interdenominational basis."

The *officers* of the Council of Church Boards of Education, elected for the year 1944, are: *President*, Harry W. McPherson, Board of Education, The Methodist Church; *Vice-President*, Reuben H. Mueller, Board of Christian Education, The Evangelical Church; *Secretary*, E. Fay Campbell, Board of Christian Education, Presbyterian Church, U.S.A., *Treasurer*, Henry I. Stahr, president, Hood College; and General Secretary, Gould Wickey, Board of Education, United Lutheran Church in America.

Traveling Institutes of Theology. At a meeting of the Council of Theological Education of the Presbyterian Church, U.S.A., held in Cincinnati, Ohio, in January, plans were made for special

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traveling institutes of theology. It was suggested that many areas of the country would be visited during the summer months, taking to the pastors and the laity some of the privileges ordinarily associated with a theological seminary. President John A. Mackay of Princeton Seminary is chairman of the Council.

New Religious Journals. Recent announcements tell of the appearance of two new journals: *Theology Today*, and *The Journal of Religious Thought*. The latter, which will be published semiannually, appeared first during the autumn of 1943, under the editorship of Dr. William Stuart Nelson, Dean and Professor of Theology, The School of Religion, Howard University. The first number of *Theology Today* will appear April 1 as a new Religious quarterly under the editorship of Dr. John A. Mackay. The association-editor is Dr. Hugh T. Kerr, Jr. The editorial office is at Princeton, N. J. The motto which inspires the editorial board is: "The Life of Man in the Light of God." It is said, "Its articles will be frankly confessional, reflecting the conviction that the time has come for Christian theology to move out from its cloistered quiet and its purely technical pursuits, and to enter with light and warmth into the confused arena of man's daily life in church and society."

Summer School of Pastoral Care. A six-weeks post-graduate course in clinical experience will be offered at the Massachusetts General Hospital, under the auspices of the Institute of Pastoral Care. The first session will be May 22-June 30; the second session, July 3-August 11. As an outgrowth of the Theological Schools Committee on Clinical Training, the Institute of Pastoral Care was established in January, 1944, "to organize, develop, and support a comprehensive educational and research program in the field of pastoral care, with special reference to the ministry to the sick, using the opportunities offered by clinical training as a primary means to this end." Such training is available today due largely to the vision and pioneering work in this area by Dr. Richard C. Cabot, Rev. Anton T. Boisen, Miss Ida N. Cannon, Prof. A. Philip Guiles, and Rev. Russell L. Dicks. Further information may be obtained from The Institute of Pastoral Care, Massachusetts General Hospital, Boston 14, Mass.

Channeling "The Four Freedoms" Through Christian Education

BY CHARLES P. PROUDFIT*

IT IS a seraphic view to which President Roosevelt introduces us when he pleads for "The Four Freedoms." It would appear that the millennium will be all but reached when we enter that day. To have perpetual Freedom from Want, Freedom of Speech, Freedom from Fear, and Freedom of Religion,—to have all these is to be in a state of Nirvana and have "All this and Heaven too."

Suppose we take just the word, "Fear," or the phrase, "Be afraid," in the Biblical Concordance, we will be surprised at the frequency of a state of fear in Bible days. Solomon's Goddess of Wisdom was to reign supreme on reaching the goal, "When thou liest down thou shalt not be afraid." International distrust, crime, nor irreligion will prevail then,—but the era is far off. The second Freedom,—of Speech,—sounds like Paradise Regained in countries where whispers are as loud as thunder claps, as incriminating as candid camera shots, and where Storm Troopers are Storm Snoopers, and ready to thrust into prison all who dare speak words of honesty.

Or from the viewpoint of Religion, what a blessed age seems to be sighted when no penalty is placed upon those who differ with us in religious concept and tradition! For this Elysium battles have been fought, wars have been waged, and due to its absence, many have gone to the guillotine or the scaffold, or have been pilloried with heart-rending punishments. How eloquent was the first Amendment to the U. S. Constitution guaranteeing Religious Freedom!

The fourth Freedom,—viz., from Want,—was never dreamed of in olden days. Poverty was looked upon as a perpetual disease of society, an incurable malady. Did He recall the famines from antiquity when Christ said, "Ye have the poor with you always"?

* Dr. Proudfit is executive secretary of the Board of Education of the United Presbyterian Church, Chicago, Ill. This address was delivered at Cincinnati, O., on January 12, 1944, at the annual meeting of the Council of Church Boards of Education, of which Dr. Proudfit was President.

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Multitudes desiring stones to be metamorphosed into bread are perennial, and he must be crackpot who hints at their fadeout. Whether the door opens to Elysium or to Illusion, we are face to face with the blessed Trinity of Production, Transportation, and Cooperation.

But even granting that these four Freedoms spell "Paradise," the "happy hunting grounds," the "pot of gold" at the end of the rainbow,—or what have you? we will never reach the millennium by the mere elimination of certain evils. Unless we be sheltered by a wise aegis, we may do well, with Shakespeare, to "rather bear those ills we have than fly to others that we know not of."

CONDUCTING A CLINIC

Suppose we hold a clinic over these Four Freedoms, pictured by Norman Rockwell, and attempt to differentiate things that are really worth while from those that are mere glitter. Paul wrote to the Thessalonians, urging them "Prove all things; hold fast that which is good." Suppose we start with Freedom of Speech. If we compare with this its antithesis there is apparently no case we can make. But let us not be so sure. Often it savors considerably of the crack-pot crowd in Central Park, N. Y., a similar one in Pershing Square, Los Angeles, or another one in Bughouse Square, Chicago. Here are these garrulous magpies, "popping a tonsil" with speech freedom so unrestrained that even city mission workers have abandoned them as mere addicts of argumentative-mania.

Did not James tell us of tongues which were "set on fire of hell"? The demand of our press for freedom sounds perfectly plausible and necessary, when we place it side by side with the expurgated news of totalitarian countries. But we may be jumping out of the frying pan into the fire of an untrammelled free press. The paper which carries on its masthead the slogan, "The World's Greatest Newspaper"—The Chicago Tribune—has been one of the most clamant and raucous in this advocacy. And yet it has used its freedom to libel the 18th Amendment with most glaring falsehoods, to distort the daily police blotter as to the effects of Repeal, to smear everybody who disagrees with it, and to use every power at its disposal to prevent its competitor, The

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Chicago Sun, from securing a franchise with the Associated Press. Apparently freedom depends on whether we are on the giving line or on the receiving end.

Suppose we put the *next Freedom*,—viz., *from Want*, on the operating table to give it an examination. Unless controlled, this can become just another will-o'-the-wisp. Is Want, after all, a universal liability, or is it sometimes an asset? Does it become an incentive under certain conditions? Did not Want stimulate Poor Richard to his very best quest? We are living in days which promise Townsend Bounty to all, and Ham'n Eggs for every class, regardless of work. We are trying to devise a painless old age, and in fact yell our lungs out in support of any policy which will take care of us, cradle to grave, on five hours work, five days a week, until we are forty. Old age needs God more than entertainment and aristocratic surroundings. While we cry out, "Want not," we often forget all about "Waste Not." Solomon had not attained the stage of Freedom from Want, but he did see certain advantages in the unattained.

Woven into the warp and woof of life, are there not hints of a want which is actually preventive? The Poor House, the Empty Dinner Bucket, Mother Hubbard's Cupboard—are these after all warning swords of Damocles to hold over the improvident? We can easily degenerate into flabby, worthless creatures if we assume that some beneficent government will care for us whether or not we "make hay while the sun shines." One of the most improvident families that I ever visited below the railroad tracks had a motto hanging in their unkempt room—"God will take care of you." After all, is not much of our political economy, which is constructive, built on the philosophy of unsatisfied desires which lure us on to vaster issues? A reasonable fear of poverty may be sublimated until it stimulates us to reach the higher plateaus of existence.

In our clinic, let us also admit for observation the third Freedom, namely, *from Fear*. Once again, this seems a most desirable haven to seek. How well do I remember my dear uncle daily thanking God that he lived in a land where we could worship God with liberty of conscience, "with no one to molest us nor make us afraid." The devout Hebrew looked through his prophetic

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periscope to "that day" when fear would be banished. Did not Pierre van Paassen dramatically focus upon the same point of history? How different from our day, when Hitler slays over two hundred thousand just as "hostages" and "in reprisals"; when we have our Lidices, helpless Czech towns entirely destroyed on account of one German death; when the sky is scanned for hostile airplanes and waters are sub-infested; when France and other countries are not only raped, but placed under brutal tribute to support captors; when we see Jews murdered by the million; and when we are harried by the sadistic brutalities of the Japs.

But even granting this morose and pitiful picture, there is some place in the world for Fear. Does fear of poor grades stimulate the student; of the strong arm of the law repress the criminal; of the diseased body, the libertine; of his constituency, the politician; of dangerous chemical reactions, the budding tyro; of punishment, the child; and even of hell, the Christian? Do not forget that it is "the fear of the Lord" which is the "beginning of wisdom."

As to the fourth Freedom, to *Worship God*, one would think this would pass muster without examination. I am not so sure. Athens placed no limit on deities, but because of that very laxness, in Paul's day there were said to be more gods than men. We have become so tolerant in our so-called "Ecumenicity" that we can easily drift into hapless hodgepodge religions in which there is no "priority" and no finality. Our age prides itself on broadmindedness, which assures everybody else that his religion is just as good as ours. Do we grieve the Holy Spirit with our compromises? The point is that we dare not become so broad in this worship freedom that we crucify the Son of God afresh and put Him to an open shame by our unscientific lack of discrimination.

Some of our outstanding friends contend that religious freedom carries with it the corollary of granting a corresponding liberty to the atheist actually to promote his irreligion. We may blame the Covenanter for insisting that the name of Jesus Christ should be in our Constitution, but let us not veer to the other extreme of allowing Atheism and Infidelity to be promoted in the name of Religious Freedom. It has been said so often that, in the minds

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of many, *religious freedom* has been distorted into *freedom from Religion*. J. Edgar Hoover said something when he stated, "We may save the world for the Four Freedoms on the foreign fronts, but unbridled freedom on the home front threatens us at our thresholds."

SUGGESTED REMEDIES

As to the remedy, there will be different suggestions. Those there are who say that America's peace in the future lies in *Isolation*. It would seem that this therapeutic remedy should be *passee* after our ineffectual attempts hitherto. And yet there is hardly a time when a few major victories on the front are scored but the apostles of this ideology come out from their lurking places and attempt a renaissance of this idea. By this time it would seem to us an inescapable fact that if this is "My Father's World," as we gloriously sing, it is built on the idea of solidarity, rather than disintegration.

Reuben and Gad tried this out away back when the Promised Land was at stake. It was their proposal to Moses that they should squat on the land on one side of the Jordan inasmuch as it was a productive country, well watered, and magnificent for cattle. So far as the other tribes were concerned, they could "lump it." Immediately "the Lord's anger was kindled," and so was that of Moses, who at once informed those self-centered tribes that there was no immunity promised to them until they had assisted the other tribes in their need. Everybody who is intelligent on foreign missions realizes full well by this time that much of our world trouble today is due to the fact that we divorced ourselves from other nations in the day when history was in the making.

A second remedy is supposed to lie in the sphere of *Appeasement*. Like Banquo's Ghost, this is a doctrine which will not "down." While the tides of war are heavily against us, we seem to recognize Lidice and other plague spots as frightful symptoms of a disease that must be eradicated. But just as soon as the war guns are muffled, we are willing to abandon those breeding centers of evil and to allow the germs to remain unconquered. We have good "forgetters," and very soon we shall lose memory of attempts to exterminate the Jews wholesale.

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Israel likewise gave a good try-out to the doctrine of Appeasement. Jehovah, God, had thoroughly warned that nations which wilfully resist righteousness can become snares and traps and thorns. In the case of Amalek, God gave definite instructions for complete destruction, but Saul decided to adopt the appeasement policy and to spare those peoples and their property. The result was that God forced abdication upon the King, "for rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry." We are not saying that God has granted the allies *carte blanche* on any campaign of annihilation, but we are pleading against the spineless toleration which merely temporizes with breeding places of epidemics. Into the Law of the Lord is firmly written the idea of punishment for those who take the sword, and who must sooner or later learn that it is such who perish by the sword.

It is no more true to say that the advocates of punitive measures are filled with hatred than to say that the advocates of appeasement have no sympathy with ravished women, starved children, and "hostages" held by brutal nations. Sometimes it would seem that our age needs more of a return to the day of the Puritan whom we have lampooned in our swing to pantywaistism and jellyfish justice.

A third remedy finds its rootage in *Dollar Diplomacy*. After World War I so many were anxious to commercialize the whole situation that we easily fell a prey to the idea of cultivating war-swept regions as areas for industrial and commercial expansion. We suppressed our spiritual horror at the barbarities of the Kaiser in order that we might be good enough neighbors to bulk large in trade. Our Wall Streets and our Labor Unions, as well, slugged us into an unconsciousness of the vicious sins of conquered nations in order that our sales talk might be more effective. Indiscriminately we have blamed Versailles for being Mrs. O'Leary whose cow started great conflagrations, while we spinelessly declined any position as Judge, Jury, Executioner, or Arbitrator. We seem to be constitutionally opposed to the judicial, whether it appears in world courts, Leagues of Nations, International Police Powers, preventive therapeutics, surgery, or anything that might interfere with our volume of trade and our

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balance sheet. This is not God's policy, for He has entrusted to us in no small way the responsibility for certain moral actions, and the cure of certain plagues.

A fourth attitude towards the entire post-war situation is that of *Self-Indulgence*. We have "kidded" ourselves into thinking that we can carry our beer or any other indulgence without any hangover. Anomalistic as it may seem, our largest lessons in self-restraint are being imported from nations which are supposed to be underprivileged in many ways, spiritually at least. Even Hitler has insisted on moderation, and at times on total abstinence. Russia has limited her vodka under war pressure, Japan has held out for a decided break into the so-called Liberty on behalf of victory. On the other hand, America has been indulging in one grand orgy, and doing everything in the distiller's power to divert alcohol from military uses to tavern outlets. Notwithstanding the attitude of Generalissimo Chiang Kai-Shek, America was proud of the fact that it had provided the equivalent of three cans of beer for each of its soldiers in China, as a Christmas gift. Our distillers were paying their dividends at the close of the year in gallons of whisky, rather than checks.

Our attention has well been turned to the fact that before the battle of Hastings, a turning point in history, the Normans spent the night in fasting and prayer, while the Anglo-Saxons caroused all night and lost their country; that "Alexander the Great, *sober*, conquered the world, but *drunk*, lost it in one night." With a handful of colonial troops, George Washington won the battle of Trenton over the Hessians who celebrated Christmas with brandy and then overslept. Waterloo, the Battle of the Marne, yes, Pearl Harbor, and many other decisive battles hinged in defeat or victory upon the matter of indulgence or abstemiousness. America is playing with fire, with T. N. T., with Paracutin, in accepting the deadly opiate of intemperance to produce the pseudo-exhilaration of victory. It takes more than the clinking of our glasses to the Morse code for the letter "V" to produce a world-girdling victory with righteousness.

MATRICULATING THE FOUR FREEDOMS

Notwithstanding our strictures on the Four Freedoms, they are diamonds in the rough. What they need is a College Educa-

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tion—and that absolutely in a Christian College. No other curriculum will save them.

It is right here that Christian Education comes into the picture as a *sine qua non*—as a productive agent in holding peace gains and in putting out forest fires while they are in embryo. If the letters "A. B." are intended really to mean "Artium Baccalaureus" instead of ante-bellum No. 3, there are significant contributions which you and I can make in enhancing this degree.

We can talk all we want about *causae belli* lying in the field of *economics*, and in improper distribution of the products of field, forest and mine. This is only a half-truth, for it is in the field of *Christian Economics* where any permanent gain can be made. We may rate a Doctor of Philosophy degree and diagnose the germ of these international troubles as in the area of Philosophy; but pure philosophy will never produce a cure. It must be Christianized in the laboratory of a Christian college or school. To most of us, it is bewitching to think in terms of *psychology*, and to attempt to suppress or sublimate certain primitive aims to those more cultural, but we cannot do it apart from Christ. The half-baked ranter has tried to put the criminal's stripes on Science, but most of us recognize that it is science mis-directed that is responsible. The remedy lies in an orientation of science within the constructive realm, rather than the destructive. The transfer may not be easiest, but the task is a challenge to true Christian Education. With our research and our technique, this is truly an intriguing field, and certainly an invitation to one of the "blesseds" of our Master's beatitudes. Even the unemotional tyro in *Jurisprudence* will have his footsteps quickened if he recognizes that the *Ultima Thule* of his quest leads him to the Gladstonian tenet that the province of law is, "To make it as hard as possible to do wrong, and as easy as possible to do right." These specific illustrations are but examples of a much larger number which beckon to youth from the campus of the Christian school.

LEADERS FOR THE NEW DAY

Another matter which must weigh heavily upon the conscience of us as executives and administrators is the matter of spiritual leadership after the war. Our pulpits have been decimated and

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almost depopulated in certain zones through the swing to the chaplaincy and the interference of Mars with the lower brackets of trend, and the higher brackets of vocational determination. With the feminizing of our campuses we do not talk about the "vanishing American," but at times it looks as though we must face up to the vanishing ministry.

For some time some of us have been asking the General Commission on Army and Navy Chaplains to cooperate in re-building our spiritual leadership by instructing its magnificent corps scattered all over the earth to be on the lookout for promising men and to encourage them to resume after the war where they fell out of the procession. We also believe that there are many Johnny Bartek's to whom some peculiar experience, some revelation, or some crystallization of life plans may yet integrate in the ministry or some outstanding calling that is constructive.

England is decidedly worried about this problem and has taken special steps to try to induce promising youth to be ready to build permanently upon the foundations which will face us when peace is declared. On the other hand, national disasters and crises at times have cradled the prophetic office. Out of such birth rooms came some of the greatest voices which brought Israel and Judah back to a forgotten God. Perhaps man's apparent extremity in this may prove to be God's opportunity, if we can but correlate our efforts with those of Heaven.

In noting the need of spiritual leaders, we likewise have an awareness to the needs of Christian alumni and alumnae *in every business, industry, profession and vocation*. The dedication of these sciences, arts and fields to Almighty God will differentiate the constructive from the destructive.

I have rarely spoken any place where I was more thrilled than in the Bowery Mission of New York City. Contiguous to this is a population of 25,000 to 30,000 men, 25% of them from 18 to 25 years of age, and about one-fifth of them college men. Admittedly they have run off the track and have failed to apply their talents. When I spoke to 276 of them, it occurred to me that was precisely the number of those who were involved in Paul's shipwreck. Suppose these men had attempted to channel

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the four Freedoms in Christian service, there would have been no necessity for their ending in flop houses. Here are two examples: one man possessed a Ph.D. degree and was a rather raucous and belligerent advocate of Einstein's Theory of Relativity. He proceeded to unload this on anybody who would listen; and one weary listener turned on him, asking what good that theory was anyway—whether you could eat it!

Exhibit II was a young man who had been kicked into consciousness while lying in a drunken stupor, almost frozen. On awakening he was irate to find that the management had fished out of his pocket a university diploma and tacked it on the wall beside his cot. When he raged and stormed, the superintendent replied, "We wanted you to have the challenge of the best period in your life and come back to it." And he did! Today he is a trusted employee in a bank and helping many others to a legitimate enjoyment of the Four Freedoms, through his Christian experience. It is easy to see that the young people for whom you and I are responsible may belong to the *literati* and have I.Q.'s to burn, but they cannot become architects par excellence without the Christian guidance of talent which you and I claim to have prior right in developing.

RE-THINKING CHRISTIAN EDUCATION

Never in its history has Christian Education been closer to its decisive battle than right now. Our Master has insisted that "by its fruits" every institution shall stand or fall. We cannot survive through the victories of yesterday. It is up to us either to write "Ichabod" upon our institutional life, and admit that we have no magic wand to wave over the world, or else assiduously to apply ourselves to the task of measuring to crucial, critical, and constructive demands of a war-broken age.

Admittedly there has been too much of a fade-out or a black-out of Christ on the campus of many a church-established college. It is by no means foe but friend who has cried out, "They have taken away my Lord, and I know not where" to find Him.

Brethren, this challenge is to *us*. If our curricula need revision, our faculty personnel elimination or substitution, our

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extra-curricular habits emendation, let us proceed honestly to the task. No matter what our quest, let it be focused on Christ so that whether it be our ethics, our philosophy, our biology, our psychology, our humanities, our literature, our history, our laboratories, or any other phase of our college life, it may be so aglow with the spirit of the Christ that our learners confessedly may exclaim, "What hath God wrought!"

The Church-related School can control the "World of Tomorrow" through its diversified output, by the grace of God. What a challenge! It is not ours to whine as defeatists over some reverses in our educational advance. Vicariously and nobly our colleges have been "expendable" in this tragic hour. But we and our institutions need to come to the Kingdom for such a time as this. There will be a resurgence, and an incoming tide tomorrow when we shall be talking about "Limitation" of student bodies; when some enthusiasts declare there will be "Standing Room Only" in class rooms; when it will be as hard to be accepted in crowded halls as to secure Pullman space today.

Probably that is wildly superlative. But at any rate the Church-Related College is no nearer burial than in multitudes of former times when its difficulties were pronounced incurable. The Church-Related College has more than an Atlantic Charter. Correctly administered it is far more permanent than a vapor which appeareth for a little while and then vanisheth away. It will save its life by a willingness to lose it on behalf of right and justice. But we do not belong to those who prophesy for it the Supreme Sacrifice. Let us away with our gloom and pessimism and to the task of impregnating the Four Freedoms with the finest traditions of our campuses. In the language of the Seabees, the Church-Related Colleges, when faced by staggering difficulties, "CAN DO"! Rightly implemented, the Church-Related College can spearhead the drive all over the earth which will answer the prayer, "Thy Kingdom Come."

Spiritual Illiterates and Intellectual Peasants*

BY THOMAS S. BOWDERN, S. J.

WE WILL win the war, thank God. That means American educators are going to have another chance. What are we going to do with this reprieve from the intellectual and spiritual blackout of a real "Dark Age"? I wish I could be sure, but I have misgivings.

Most of the hope I have clings to the Church-Related Colleges, yes—but to a Church-Related College built on some kind of a Church-Related High School and a Church-Related Elementary School. Let me bring you the experience of us Catholics. We are supposed to have between 4,000,000 and 5,000,000 children. About half of our children are in Catholic schools and half in public schools. What have we learned? That no public school can teach a child how to be a Catholic. That "the public school Catholic" seldom enters the priesthood or the religious brotherhoods or sisterhoods who staff our schools and hospitals. The public school Catholic seldom becomes the lay leader but rather becomes too often the main part of the "leakage" from the Church. Yes, part of the 70,000,000 Americans who never go to church are ex-Catholics. In a New York prison survey it was discovered that no Catholic prisoner had ever gone further than the 6th grade in a Catholic School. If they stay in school, they stay in church; if they stay in church, they stay out of jail.

We are convinced that the church cannot survive without a school. "No school, no church." A leading Protestant pastor of one of the biggest and strongest churches in my city told us in a meeting that a study showed that he has his children on an average of 15 minutes per Sunday per year. Likewise he had his adult members on an average of 15 minutes per Sunday per

* This address was delivered at the annual meeting of the National Conference of Church-Related Colleges, January 12, 1944, in session at Cincinnati, O. Dr. Bowdern recently was elevated to the presidency of Creighton University, after being Professor of Philosophy and Dean of the Graduate School for several years.

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year. No church can survive on 15-minute Christians. No man can remain a Christian, in fact no man can become a real intelligent Christian on 15 minutes a week. Christopher Dawson, the brilliant and profound English philosopher of history, proves that when religion goes down, culture goes down. Others tell us that when religion goes down, democracy goes down.

What we want, then, in our schools is a balanced diet of art, literature, science, philosophy and religion. But that is not what the colleges are getting from the high schools that feed them. More and more of a genuine intellectual diet is being thrown out of education: art, literature, science, philosophy and religion. For most pupils religion is out completely. A former instructor of ours accepted a position as teacher of the Sixth Grade in the Laboratory School of a Teachers College in another state. She had 27 pupils. Of 27 pupils both from town and country, 24 had never been inside of a church, had never been in a Sunday School, had never heard God mentioned.

True and complete education sits on the three-legged stool of Home, Church, and School. There simply must be adequate and complete cooperation. But there isn't. Education sits precariously on only two legs of the stool, sometimes only on one. And what metaphor can be employed to describe the plight of these thousands, or is it millions, of non-church pupils from non-church homes who get all their education from secular and even de-Christianized institutions where the spiritual vitamins have been all drained away leaving only the dehydrated husks?

Or what metaphor can describe the Christian student from a Christian home and a Christian church who after 12 years of public school education and 15 minutes a week in Sunday School goes to a church college and is taught by a Ph.D. from a state or secular university who has never been in a Church or a church school until he has been invited to join the faculty for the sake of having another Ph.D. in the college catalog?

This bright young man with his shining new Ph.D. proceeds to teach Freudian psychology and sends his class to read all the French sex novels that can be found to have material for class discussion.

Or in another college he gives a Navy V-12 unit a course in "American Thought" in which "besides getting downright ob-

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scene . . . he does his utmost to destroy the religion of his students." For example the professor said, "If you're going to sin, do it with a clear conscience. There is only a thin veneer which separates man from his Simian ancestors." Discussing the Constitution and the Declaration of Independence with these young Navy men he said smart-aleck things like this: "In the eyes of God, *a mythical creature*, all men are equal. . . . Man is endowed by his Creator—this was before doctors knew about hormones—with certain inalienable rights."

With this same technique this "bright young man" went on to undermine faith in Christ, asserting there is as much reason to believe that Christ did not even exist as to believe that he did. No lecture was without its skepticism, irreverence, blasphemy; without its constant sniping at religion in general and the Catholic Church in particular.

So we must have, then, not only Church-Related Colleges but Church-Related Universities with Christian Graduate Schools where Christian professors can be prepared for careers as teachers in Church-Related Colleges.

Dean Pick of the University of Minnesota says we need in this country a strong system of state schools and in parallel a strong system of private schools. Each would then protect the freedom of the other, could counter-balance the pressure that some power—political, economic, social—might for the moment be imposing on either one. (Huey Long in Louisiana, Gene Talmadge in Georgia, Hitler in Germany.) With two such systems properly cooperating, the essential freedoms would be harder to lose and education itself would be more virile, more vital, more progressive. As things are going now only a strong system of private schools can save us from the spread of spiritual illiteracy that we view with alarm in increasing numbers of entering Freshmen.

Arts, literature, science, philosophy and religion. But not only has religion been thrown out but philosophy has been thrown out. Now science and literature are on the way out. Every year in increasing numbers students are coming to college without mathematics, without real science, without foreign language—*without English!* They don't know how to read, write, punctuate or spell their native language. Without a knowledge

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of English grammar they are hopeless before the grammar of other languages. Many military students cannot even learn to write military orders on which human lives and their country's safety depend in language correct and clear enough to be understood.

I notice this in the school programs being favored now. All opportunity for practice in *abstract* thinking is taken out. *Only* what is *concrete* is honored. Only what appeals to the *material* senses is fostered. Whatever exercises and develops the *reason* is pushed out. Spiritual or unselfish motives are left out; only what is fundamentally selfish is left in. With the intellectual development stunted, the emotional runs riot. Then come the adoption of the dangerous principle: "Truth is what I *think* it is." They mean what they *feel* it is. Remember the movie *This Above All*. "Truth is what I *think* it is." And "Right and wrong are what I want them to be." Which means "Every man his own God." The growing ignorance of God, the soul, death, eternity is appalling at times. We are becoming spiritual illiterates. And if to keep busy the 85% who never go to college we deny to the 15% who have the capacity for thinking the necessary intellectual development we will gradually become intellectual peasants as well as spiritual illiterates.

How are we doing on the college level? I presume nearly everyone is reading or discussing *Liberal Education Re-examined; Its Role In Democracy*, by Theodore M. Greene (Princeton), Charles C. Fries (Michigan), Henry M. Wriston (Brown) and William Dighton, New York: Harper and Brothers, 1943, pg. IV, 134, \$2.00.

This is a good book—but it is not good enough. Why does the modern liberal when discussing the basis of the dignity of the human individual as a basis for democracy steer away from these words in the Declaration of Independence: "We hold these truths to be self-evident, that all men are *created* equal, that they are endowed by their *Creator* with certain inalienable rights." And also, why are these words omitted or ignored in quotations and discussion of the Declaration of Independence and the Constitution in so many popular text-books of Political Science and American Government?

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In another chapter the authors set out to determine what are the "liberal arts" for American democracy today. They examine the past and present and attempt to make a synthesis. One of the strands of the liberal education according to them is Greco-Roman civilization (classics, philosophy). The strand from the modern world is physical science, social studies and history. Mathematics and philosophy is a strand, partly ancient, partly modern. But the authors fail to recognize the one strand that has contributed so enormously to education in the liberal arts—Christianity. Here is the great failure of the book.

The authors set out to write a theory of liberal arts for modern America and they failed to take into account that which has been our common heritage, however diversely we have interpreted it. Perhaps we need not ask the modern secularist to put his theory of education on a dogmatic basis. He can—perhaps, as President Hutchins once said, he must—prescind from theology in the modern world. Although now maybe President Hutchins is ready to revise his statement about theology because he is quoted recently as saying: "Theology exceeds all other disciplines because God reveals what the wisest man does not know and can never learn by himself" (*Christian Century* for November 1943). But in any event a theory of education that leaves out all mention of God based on natural reason must be rejected by every Christian; it cannot even be accepted by a good pagan. This education might raise us above the condition of intellectual peasants but it would still leave us spiritual illiterates. If our educational leaders fail us thus, the editorial writer in *The New Republic* has a right to warn us that "If the secularization of knowledge continues, it will ultimately wreck civilization."

It is this same neglect of the contribution of Christianity to education that explains some strange omissions from their bibliography. Why omit Norman Foerster, who has made so notable a contribution to the American ideal of a liberal education, or Jay Nock, the author of *The Theory of Education in the United States*? They include Johnson's *What About Survey Courses*? Then why not, at least as a counter-irritant, that timeless book of Newman, *The Idea of a University*?

The biggest disappointment to a Catholic educator is the almost complete omission of any reference to specifically Catholic

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works so full of the tradition in the liberal arts. After all that tradition is a venerable one and today is a vital force, as the authors could have discovered had they examined such writers as Cunningham of Notre Dame, De Hovre of Belgium translated by Jordan of The Catholic University of America, Fitzpatrick formerly of Marquette, and the late Father McGucken of St. Louis who says of the authors: "It is nothing less than unpardonable that not a single reference should be made to that superlatively fine work, *A Humane Psychology of Education*," by that brilliant young Mexican who writes in English and who met an untimely death in a highway accident in Mexico, Jaime Castiello.

(Note: For this discussion of the book *Liberal Education Re-examined* I have drawn heavily on Father McGucken's editorial in *Thought*, December 1943.)

Maybe it is time to go easy on Plato, Kant, Schelling, Hegel, Schopenhauer and Nietzsche and delve deeper into Aristotle, The Gospels, Augustine, Thomas Aquinas, Suarez, Bellarmine, Newman and Maritain. As I have done before I again invite Church-Related Colleges to follow the example of Hutchins and Alder and re-examine Scholastic Philosophy. Scholastic Philosophy is a sound basis for Christian Theology. A thorough study of the two of them will put the vitamins back into the balanced diet of Arts, Literature, Science, Philosophy and Religion. We don't have to be spiritual illiterates or intellectual peasants unless we choose to be. If secularized knowledge will wreck civilization, we can Christianize knowledge and save the world . . . and only we. If we go down—"after us the deluge."

But we don't have to go down because we are in possession of revealed truth, of revealed religion. "We have the words of eternal life. To whom else can they go?" If we have been trying to sail this Ship of Truth through the storm without the Pilot, then only He can save us by coming back into the ship with us, "walking upon the waters" and saying again to us "Fear not, it is I." Or if we have had Him with us but have allowed Him to sleep the sleep of a Forgotten Man then it is time that we return to Him and rouse Him, praying, "Lord save us, we perish." And again He will rise and speak to the sea, "Peace, be still." And to the seamen "Oh ye of little faith! Why did ye doubt?"

Report of the General Secretary of the Council of Church Boards of Education*

IN this thirty-third year of our Council's history it is privileged to meet in the City of Cincinnati. It was in 1932 that your General Secretary functioned as the President of the Council at its meeting in this city and spoke on "Christian Higher Education—Whither?" While that address was not intended to be prophetic, within two years definite steps were taken to form the National Conference of Church-Related Colleges, and we believe America began then to realize whither Christian higher education was going.

THE DECADE, 1934-1944

This is the tenth year which I have been privileged to serve as your General Secretary. During this period we have experienced the depression years and the years of war. Few decades have been filled with more uncertainty and confusion.

This decade has been marked by the passing and/or retiring of many executive secretaries of the member boards of education of this Council. In some cases three changes have been made; a total of more than twenty different secretaries have come and passed out of the work in this field. These changes have had an important effect upon the work of this Council.

This decade has seen interesting changes in the format and contents of the Council's journal, *CHRISTIAN EDUCATION*. Two news bulletins were started and continue: *College and Church* for the Colleges, and *Campus and Church* for the church workers with students on the campuses of colleges and universities. Significant studies were made on the teaching of the Bible and religion in the curricula of the colleges and universities, and the religious preferences of students. Both of these studies brought national recognition to the Council. The *Handbook on Christian Higher Education* was issued in 1940, in enlarged form and with very complete statistics. The previous issue was in 1934.

* This is the report of Dr. Gould Wickey, at the Annual Meeting, held in Cincinnati, Ohio, January 12, 1944.

REPORT OF GENERAL SECRETARY

THE YEAR, 1943-1944

The activities may be listed as—

1. *Publication.* CHRISTIAN EDUCATION is now issued four times per year. Articles are reprinted in many different journals and articles are frequently offprinted. It has been judged a "must" magazine by many educators. The comments are most encouraging:

"I never read the journal of Christian higher education edited by you that I do not get a great deal of help . . . I wish it were possible for more people to have the opportunity of reading the articles which you send out."

"May I congratulate you on the fine work you are doing in the magazine, CHRISTIAN EDUCATION. It is a great help to the denominational colleges."

"CHRISTIAN EDUCATION is a most excellent and helpful publication."

"I certainly am enjoying the articles in CHRISTIAN EDUCATION. You are to be commended."

Campus and Church for church workers with students is issued three or four times a year to about 2000 persons. Here, too, we appreciate the many kind commendations received after each issue:

"I want to express to you my appreciation for the issues of *Campus and Church*. I believe that this bulletin is rendering a real service."

"All the material on student work in wartime is most helpful."

"It is so inspirational and timely that I would like a number of copies to distribute to our teachers and other leaders."

College and Church is issued generally nine times a year, but during the past year in the interest of saving paper and the mailing situation occasionally two issues were combined.

2. *Promotion.* Through articles and editorials and addresses, the whole cause of Christian higher education is being promoted. Whenever possible special service is rendered to individual church boards of education and to their colleges, seminaries and church workers with students.
3. *Consultation.* During the past two years an unusual amount of time has been given to consultation with the Selective Service Headquarters on the deferment of pre-theological students of many denominations, and with the Chief of Chap-

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lains office of both the Army and Navy, in clearing matters concerning the status of certain colleges and seminaries. Especially was much time spent on the Navy's V-12 S Program. It appears that much more time will need to be given to Selective Service during 1944 because of recent rulings.

4. *Cooperation.* Through the University Commission your secretary was active with the War Emergency Council. Special service has been rendered to the American Association of Theological Schools through our office being located in Washington. Considerable time was spent in attending conferences and in interviewing individuals connected with the World's Student Christian Federation, the World Student Service Fund, and the Committee on Study of Closer Relationships of General Interdenominational Agencies.
5. *Stimulation.* Special efforts have been exerted in the direction of stimulating colleges to give larger attention to the study of the Bible as a required subject. The Council's Commission of Executive Secretaries appointed a committee with this responsibility and it will function through the boards which are members of this Council.
6. *Studies.* Two important studies were made during the year: one of the enrolments at church-related colleges, and the other on the dates of the terms, semesters and trimesters of the colleges and universities. The latter was made for the special benefit of the members of the Commission on Student Work. The study of enrolments shows that enrolments in church-related colleges, in both 4-year and 2-year colleges, have dropped 28.3%, the average decline for the country, according to Dr. Walters in his annual study, being 38.6%. The church-related colleges are not dying.

THE YEAR AHEAD

If funds were available some very desirable studies should be made which would be a continuation of studies made some years ago, such as, A Study of the Courses in Bible and Religion at Colleges and Universities, and the Requirements for Graduation; A Survey of Religious Preferences of Students in Colleges and Universities; A Study of Religious Emphasis Weeks, Their

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Types and Values; A Study of Criteria for Judging Religious Programs in Colleges and Universities.

Again, if funds were available, a full-time secretary to serve the Commission on Student Work should be employed. In fact, the whole program of this Council has been hindered because it never had a full-time secretary for its own work. Whatever the future relation of the Council may be, we believe that definite steps should be taken toward enlarging its program and service.

The situation with regard to vacant parishes is becoming such that many denominations will need to put on a special program of enlistment of more better men for the ministry. Here's a field in which church boards of education can do much together.

More important and more far-reaching is the responsibility of the church boards of education and this Council to be leaders in developing a distinct Christian philosophy of education. Christian scholars, as Mr. Nash, in his recent book, "*The University in the Modern World*," writes, must be encouraged "to relate their Christian convictions to the specialized knowledge of the academic subjects which they profess." And he concludes his book with the conviction, "that the Christian Churches need a fellowship of lay theologians or Christian scholars who would view it as part of their vocation as a Christian intelligentsia to create a Christian world view within which the conclusions of the specialized subjects of the university curriculum could be given their ultimate meaning in terms of a specifically Christian philosophy of man and of his relation to the historical process. It is a task in which all Christian scholars whether they be natural scientists, social scientists, historians, philosophers, literary critics and the like are called to cooperate."

To this Council comes the challenge to be the agency whereby such a group of Christian scholars may be found or developed and organized for that collective thinking which the problems of life require. Then we shall be giving our contribution to making religion in the colleges and universities more than one among many subjects. It will enter into all subjects and will act "as a coordinating and correlating force, giving them their significance in the scheme of things entire." (M. L. Jacks, *God in Education*, p. 76).

The Church College and the Government

By CONRAD BERGENDOFF*

OBVIOUSLY the interest in such a subject as this today is due largely to the present policy of the government which results in the placing of military units on the campuses of the country. The most immediate question might seem to be whether this is a desirable policy, not only in the contemporary situation, but also as a precedent for the future when peace comes. It is no secret that there are some who fear that the camel's nose is just inside the tent and more of his anatomy may shortly be expected. By others the cooperation of the government is interpreted as an act of good-will enabling institutions of higher learning to keep their doors open in wartime. When peace comes, commanding officers and inspectors will speedily depart leaving the college administrators to go their scholarly (and leisurely) ways.

The question can be argued on several levels. If it be on the level of convenience and repose of mind I think it might be said that many a college administrator would add to the four freedoms one called academic freedom, believing the war to be won only when the campus had been retaken from captains and colonels. Some one has said that the basic American conception of freedom is the freedom to be let alone. That freedom is not conspicuous in our midst today. But in our deep yearning for its return we will have to admit, I suppose, that our motives are not unmixed. Certainly we dare not let it be the reason for refusing cooperation with the government. Those who were at the Baltimore Convention know how unanimously the schools of the country pleaded to be used by the Government. That plea was repeated in many a resolution passed by educators. If the camel is in our tents he had only to enter through open doors, if indeed he wasn't in some cases dragged in willy-nilly!

* Dr. Bergendoff is president of Augustana College and Theological Seminary and is much interested in this important problem which is facing American people.

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Of course the question is more serious, and involves more than the peace of presidential minds. It involves the fundamental problem of the relationship of the Government to all higher education. If the Government, say some, can contract with colleges in wartime, can it not contract in peace time for certain services? And since a contract introduces a long line of officials to the campus who dictate how things shall be done, are we not well along the way to losing the independence we have cherished in our institutions? To this the appropriate reply would seem to be: the college need not accept such contracts. Even in wartime the school has the freedom to reject as well as to accept. I know of no case where a school has been compelled to take on a military program. I know the next response—it is a question of survival! Schools not entering into these relationships with the government cannot compete with those who do. So it comes down to a question of finance. We accept subsidies from the government in order to exist, even while we suspect that in the act of receiving these subsidies we lose our ancient freedom. If the power to tax is the power to destroy, it almost follows that the power to allocate income from taxes is also a power to destroy. That is, the Government can so use money obtained by taxation that independent schools who do not receive such money are doomed to extinction. What some would therefore desire is that the Government were out of higher education altogether. Then the competition between institutions would be on an equitable basis.

So complicated is this whole problem, so confused is the present situation, that I think it necessary to go back a little for perspective. Probably a longer view may indicate more clearly the design of the pattern and reveal lines along which solutions may lie. At least there will be less confusion, and the total picture will help reduce futile discussions.

The university comes to us from a time when the modern state was in the making. As a child of the Church, the university shared the autonomy of its mother over against the developing sovereignty of the State. While some corporations had their charter from the temporal power, the majority claimed foundation by the highest authority of the Church. In the upheaval of

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the sixteenth century, the Church was divided and the power of the nations increased. The universities followed their states in the religious division. Much of their internal freedom was retained, but they tended to become more and more identified with their sovereign states, whether Protestant or Roman Catholic. Today we think of the European universities mainly as institutions of the State. The universities of Germany, Sweden, Norway, Denmark, maintain a relationship with the Church which provides for the education of the ministry. They vary in the amount of internal freedom, but in all cases are dependent for their continued existence on the resources of the State.

Quite different is the history of colleges in America. The colonial colleges, too, were children of the Church. But the development did not lead over to state institutions. Most of these earlier Eastern colleges became private schools, independent of both Church and State. Since the famous Dartmouth decision, there has been no question in the United States of the legality of a corporation which may control millions in endowments and yet be responsible to no one but its own trustees. The pattern for higher education in the United States was set by schools which received charters making them free of State control. Even institutions which had received bounties from the State were exempt from State control if they were founded by private groups. In this category belong the colleges of the Church up to our own day. The legality of privately controlled schools is of the very fabric of the American system.

Indeed the State university, not the private college, is a newcomer in the field of higher education in America. Even the courts have recognized the priority of the latter. In a recent decision (1932) Justice Young made this statement in the course of an exposition of the nature of the State's activity in higher education: "Up to and beyond the time when the constitution was originally adopted, higher education was entirely within private enterprise. And it does not appear that there was any failure upon the part of the privately endowed colleges to meet the requirements of the Republic for higher education. Indeed, then as now, they furnished a better quality than that furnished by the state institutions, and if they had been allowed to occupy

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the higher educational fields without interference or competition from state institutions, they might now be furnishing instruction at the same or even lower cost than that furnished to the student at the state colleges. Indeed, it is quite possible that such would have been the fact when one considers that private endowments have been greatly discouraged by the support of colleges by state taxation. There is less urge to bestow money for higher education when funds for such education are available from the state almost without limit."¹

This opinion of the Justice raises the question why the publicly controlled university came to its present place if, as he said, "it does not appear that there was any failure upon the part of the privately endowed colleges to meet the requirements of the republic for higher education." Donald Tewksbury, in a study on "The Founding of American Colleges and Universities Before the Civil War,"² distinguishes various periods in our history of higher education, and suggests the time when the change of attitude on the part of the people took place. "During the colonial period," he writes,³ "under the influence of English patterns of thought, the preferences of the early settlers were clearly in line with the theory that control over institutions of higher education should be exercised by the church." In the second period, the period of the Revolution and the turn of the century, Tewksbury finds a tendency to establish institutions under the aegis of the State. This, he hints, was connected with the ferment of democracy working in both the American and the French revolutions. But this movement at that time he characterizes as "in a very real sense premature" and yielded to an awakened interest in the Church and religious sponsorship of schools, so that again the church college dominated the field of higher education.⁴ Then, during and after the Civil War, a fourth phase appeared

¹ *The American State and Higher Education*, A. Brody, p. 105. American Council on Education, 1935.

² *Teachers' College*, Columbia University, 1932.

³ *Ibid.*, 134-5.

⁴ "The evidence is convincing that the Dartmouth College Case decision contributed in no small measure to checking, for better or for worse, the development of state universities for at least half a century." Tewksbury, *op. cit.*, p. 151.

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—the rapid development of State-controlled institutions, which may be dated from 1862, the year of the land grant act. This is a period in which denominational and State schools have competed against each other. We are not yet sure of the outcome.

We can see, thus, in the history of American higher education a reflection of the status of universities in England, France and Germany. But the American scene presents something unique—an institution free from either Church or State, and an institution of the Church free from the State, both of these resisting tendencies which would draw them into the third group, institutions of the State. Until quite recently the independent and Church groups have held their own, even been the leaders. What were the forces which turned the tide in favor of the State schools? Tewksbury hints that "in most cases the denominational colleges were not prepared to meet the new needs of American society—and large sections of the American public turned to the state as the instrument for furthering the work of higher education."⁵

Forces revealing themselves in the French revolution portended an age which would not be held within the Church. In America, the revivals of religion in the early 19th century recaptured the public mind for the Church, at least in regard to higher education. But the dis-establishment of the common, public schools, led gradually to a similar separation of church and state interests in the field of the college and university. The Church had failed to relate its message to the developing social community, and for its failure paid the price of being relegated to a secondary place in the establishment of universities. The Government in founding State universities was but reacting to social pressures which the Church had been unable to understand or to control. In continuing its policy of recognizing the right of independent and church colleges, the State showed no hostility to these schools, but in setting up the new institutions it in effect gave notice that the Church was no longer able to express all the interests of American society in its colleges.

Lord Haldane's saying that "it is in universities that . . . the soul of a people mirrors itself,"⁶ finds corroboration in the story

⁵ *Op. cit.*, p. 136.

⁶ Quoted by A. Flexner, in *Universities*, p. 4.

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of American higher education. For the student of society will find in the varying fortunes of church colleges in America an index of the influence of the Church on the public mind. The history of higher education is primarily social, and only secondarily, legal. The latest evidence of this is to be found in the current interest to bring back religion into the school room and onto the campus, despite all protestations of those who would interpret the theory of separation of church and state as a divorce of religion and education. Society senses that there must be religion in a true education and will find ways of introducing it, just as previously society found ways to introduce a richer curriculum than the church schools provided.

The demand of some that the government should leave the whole field of higher education to independent and church institutions I regard as futile and therefore shall not discuss it. There is no danger to the Church in the fact that the State sets up and supports schools. The peril to the Church is of its own making, when it capitulates and says, "if we can't have the whole field we don't want any—let the State have it." I believe that such is the attitude of a very large part of the Church people today. But most firmly I deny that this is the right answer. The answer lies rather in the direction of the development of a few strong church colleges (or as many as the Church can afford) which can match the best of the State schools. They must prove that nothing human is outside the sphere of the church college, and that no state school can have a broader social vision than the school of the Church has.

The church college will gain little by maintaining pressure groups in legislative halls, and holding out hands for government doles. The schools of the Church must live by the support of the Church, and if they cannot get it, the Church has no right to ask the State to prolong the existence of its institutions. To the argument that the State may tax the church school out of existence my reply would be that it is the business of the Church to convince the State that society needs to support both types of schools. I say society, not the State must support them, and the Church is a part of society. How potent it is in society, depends on itself. A Church which is strong enough to establish an institution of

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higher learning is strong enough to support it—else it should not establish it. It is my conviction that the answer to the problem of the Church in higher education lies within the Church itself. The State will respect the Church for what it is—not for what it claims to be. If it has a message which not only touches but interprets all culture, society will grant that it has a right to a place in the field of higher education.

But I do not hesitate to add that much remains to be done before we can justify our claims in this field. The idea of a university—or even of a college—certainly implies a synthesis of knowledge which in turn is based on an adequate knowledge of all relevant facts. This is something quite different from the idea of maintaining the prestige of some particular faction of the Church. An institution which cannot harmonize the factions of an ecclesiastical organization and transcend them can hardly be trusted to integrate areas of human knowledge and activity. To ask the Government for subsidies in order to perpetuate such factions is neither good politics nor good religion. In the degree in which our Church colleges attain a world outlook, an ecumenical spirit, and go as deeply as other schools into the facts of human life, we can expect to have a “calling” in American higher education. In that degree, too, we can negotiate successfully with the Government and be assured that our independence will be respected. But that independence is not to be based on legal parchments or ancient statutes—it will have to be earned daily and continuously by a service to the community which is greater—not less—than that of other institutions. And that service depends not on the government, or State, or society—it depends on the essential loyalty of the Christian who claims that the Church has *the Way, the Life, and the Truth*.

My Opportunity as a Student Worker in a State College for Women*

BY MARGARET ARCHIBALD

A COLLEGE campus becomes a student-town for those who come to live for four years. In so far as the conditions in these student-towns of our land differ, the work of the Church with her students differs. Through varying channels the general aims of the Westminster Fellowship of Students move toward fulfillment in the lives of the Presbyterian students. These aims have been stated thus:

1. To win students to living a Christ-centered life.
2. To help students in developing Christian character and leadership.
3. To bring students in closer contact with the Church's work.
4. To challenge students with a Christian interpretation of life.
5. To encourage the expression of Christian faith in service to all students.
6. To afford fellowship among Presbyterian students and their associates.
7. To cooperate in Christian planning and living with all Presbyterian young people and young people of other denominations.

Many things work together to give me rich opportunities to have a part in guiding the Presbyterian students in this state owned woman's college toward reaching the goals set by our aims.

The college has not been asked to share her facilities with any part of the program of the armed forces, so that except for what the war is doing to every situation, the work here is able to follow its regular schedule. We can plan with the expectation of being able to work out our plans.

Interest is the first essential for any creative work, and while in the past there has often been an indifference to spiritual

* This is an interesting statement of the opportunities for significant service which come to religious workers with students. Miss Archibald is director of Student Work for the Presbyterian Church, U. S., at Mississippi State College for Women, Columbia, Miss.

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matters, many more young women are realizing that they and the world need to know more of God. Moreover there is on this campus an atmosphere which encourages that interest in matters of spiritual value. A strong Presbyterian elder is President of the College and his influence and active cooperation with the workers of the different denominations makes participation by students in church activities an expected and usual thing. This cooperation begins even before the opening of the school session when from the president's offices goes out a return card to all new students, asking for their church preference, and these cards are assorted and sent to representatives of each church group. A church census of the entire student body is made possible at the time of registration. Thus as college opened in the fall, we were able to extend to each Presbyterian student, by name, a welcome to the Westminster Fellowship House.

For almost three years now the Fellowship House has been "our House" to the Presbyterian students. The location across the street from the campus and near the dining hall and several of the dormitories is ideal. It is only a rented half of a house, but there is a large living room with an open grate fire on cold days to give a glow of cheerful welcome, a large kitchen for social needs, and my own bedroom. The women of the Woman's Auxiliary of the Synod of Mississippi support the work and through the local auxiliaries have contributed the furnishings for the House. To say to a girl, "The Auxiliary from your church sent this," gives her a greater feeling of ownership in the Westminster Fellowship House.

Regular services and the social side contribute to making the Westminster Fellowship a real fellowship.

The Baptist Student Union, Wesley Foundation (Methodist), and our Westminster Fellowship each has a service immediately after lunch each day, Monday through Saturday. The regularity and frequency of these services, short though they generally are, give great opportunities for reaching out toward our aims. These noon-services bring the Presbyterian students together in such a way as to help them to know each other. They develop leadership. They unite girls in prayer. They lead to deeper consecration.

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Through these daily services we have had this year: devotionals given by members from all four classes; guest-speakers from our Presbyterian faculty members, out-of-town ministers and church workers; the observance of the Home Mission season, bringing into use the church papers and other literature; and services that have caused appreciation for our recently acquired "Hymnal for Christian Worship" and the desire to learn and to sing new hymns.

These services, the Fellowship Hour on Sunday evening, and the Sunday School at the Church make up the weekly organized program. The students with their thoughts becoming more mature through college studies come to understand and appreciate much of what is behind the "Westminister" of our name, and the glorious truths for which our Church has always stood.

A real interest in Bible study, giving an opportunity to strengthen the foundation on which the faith of the Christian is built, has just recently been impressed upon me with special force. Twenty-five students had shared the Apostle John's description of his vision of the triumphant and all powerful Christ in the world of sin and sorrow, as, continuing the study of Revelation, we had read and talked about the fifth and sixth chapters. One after another came up to express herself as being so glad to have an opportunity to study and understand the Bible in this way. Their whole attitude seemed to be, "Tonight we have looked at that which has met a special need and brought spiritual satisfaction." And the one whom God has used to guide towards this satisfaction felt joy in her heart.

The student worker through the position she occupies as a guide for the upward climb in the God-planned way, has the opportunity of hearing and counseling and removing obstacles in the way. She has to hear the chance remark, and decide how she can help. She has to pull first the lever that sets forth the stopped-up words and feelings waiting to be expressed, the questions of what to do waiting to be answered. She listens as a friend tells about a friend whom she wants to help, and sees another door where God would have His ambassador enter with instructions from Him.

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And always there is before the student worker a vision of greater things to be done, the possibility of reaching those who are still indifferent; the preparing in a more definite way the church member to meet the church's need for leadership.

Nor does the students worker's opportunities for serving the student end with graduation. Stepping out from the protected college community into life itself, she who has been a student feels more than ever the need for guidance by one in whom she has confidence. That new position she is to take: which offer shall she choose? Shall money or satisfaction in her field be her guide? She needs experience and prayer to help her. This morning I received a letter from an alumna of the class of '42. I quote: "I certainly did want to come, not so much to see everybody as to talk to you. . . . You could always help me more than any one else so that is why I was coming to you.

It was three years ago today that I returned from Japan. That field of service was indefinitely closed. What next? That was the question uppermost in my thoughts. Where in this "strange" America was God's path for me to lead?

That the path led to student work with all of its rich opportunities for helping to build worthy citizens for His Kingdom to take their place today in this needy world, I give Him thanks.



JOHN OWEN GROSS

Secretary, Department of Educational Institutions, The Board of Education, The Methodist Church, and Chairman, National Commission on Christian Higher Education of the Association of American Colleges.

The Liberal Arts College and Post-War Planning

By NELSON P. HORN*

POST-WAR planning for the American liberal arts college is extremely important. Putting significant meaning into our interpretation of what post-war planning for such colleges should involve is imperative. The emphasis in most discussions of this topic, both by Government officials and educators, has been given over to the question of how the college of liberal arts may be saved. Now it is one thing to plan ways and means of saving ourselves; it is quite another matter to discover elements in American life which must be preserved at all cost as foundations on which to build the new structures of the future.

To begin with, it is essential that every college have a program that will keep its own economic house in order. And there are many ways by which we shall find it quite normal to fit in with the work-pile program of the Federal Government. Buildings must be repaired after some neglect, there is equipment to replace, new improvements will need to be made, and sound plans of administrative economic procedure adopted and followed. But the challenge to us now and in the immediate future, I believe, is not basically economic. That crisis will come some five or ten years after the war is over. Just as 1918 had its 1929 so 1944 will have its 1955 and we should be prepared.

In the field of education great stress is going to be laid on technical and vocational training and it is quite natural that it should be so. Not only will this be true for our technical institutions of all sizes and grades but demands will be made and logical reasons given for colleges of liberal arts further to expand their programs in these directions. Taking the short time view of immediate needs it will appear that here are ways of saving ourselves now.

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Most of our colleges, however, have over-expanded in these directions already. Furthermore we are trying to offer at least a little of everything that is taught in most every other kind of school. A study of the curricula of our colleges, no matter how small, will reveal credit hours sufficient for seven students starting into college at the same time to go through to graduation without ever having met in class except where certain courses may be required.

This should be a good time for liberal arts colleges to re-study their programs and purposes, revise where revision is necessary, but limit rather than expand the scope of their activities. I believe that the future of America as we hope it will be, is more dependent upon how we interpret and present the humanities and fine arts and the natural and social sciences, so far as formal education is concerned, than upon the increased emphasis that is bound to come in technical education.

Dr. Theodore M. Greene, of Princeton, made a clear and concise statement of this case several years ago when speaking before the Association of American Colleges. He said, in part, "The importance of such training (technical and vocational) cannot be denied. But to emphasize such training at the expense of liberal education is to do our students a grave injustice. The more limited their ability, the more must they depend upon whatever liberal education they can assimilate for the humane employment of their leisure; the more able they are, the more essential is a liberal education to their future professional careers."

As I see it, liberal education seeks, first of all, to assist the individual in achieving personality; to move out from the kingdom of the animal into the realm of man. It stimulates the development of abilities which will aid youth to walk with poise in any age, regardless of conditions. As President John W. Nason, of Swarthmore, has said, "It is concerned with understanding in the broad sense—with understanding the laws that govern nature, the laws that govern social relationships, the ideals which men pursue and the values they seek to realize."

In the second place, liberal education seeks to help men live together in a society of culture and understanding. In seeking to realize these values it is quite natural to turn in the direction

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of the social sciences. To the study of society is a good way to turn when seeking culture but when we make a science of such study we may be certain we shall miss the cultural goal. Economics and sociology and psychology are most frequently used as technical means of explaining human behavior rather than as avenues to explore and understand and appreciate. The same things may be said of study methods in the natural and physical sciences. And, tragic as it may seem, the fine arts are often more concerned with technical skills than with beauty and rapture and appreciation.

Once again it is not enough to know facts in these fields, sufficient to pass a comprehensive examination or to outline a theoretical plan for world peace. It is for us to appreciate and share their values as a common heritage of mind and spirit. And perhaps added experience will prove that deeper appreciation in the realms of art and literature and the natural world will provide a more fertile soil in which to grow up with individual poise and social comradeship than all the questions we may ask and answer about what is right and wrong with the human race and what we are going to do about it.

Ultimately, the purpose of Christian liberal education is to assist individuals increasingly to lay hold on that One within and beyond themselves and persons and things, in such ways as to bring assurance and strength and poise. The highest values of art and architecture, the finest developments of mind, and the most wholesome and intelligent human associations must be part and parcel of this supreme objective. It does not follow that all will think and act alike. It does follow, however, that rooted in a common soil and sharing in the same cultivation we will stretch upward in search of strength from a source unseen, Whom we may call our Heavenly Father, if we will.

The world is sorely in need of this kind of education today. It is needed not alone for cultural and religious life but to save our American political life from substituting the authority of state for the authority of God. I believe that the time is at hand, even as we look ahead to post-war emergencies and confusion, for us to proclaim with positive assurance the ways of this kind of liberal education.

THE LIBERAL ARTS COLLEGE

As administrators, and trustees, and faculty members we should think through and re-define the aims and purposes which our colleges of liberal arts should serve in the highest interests of human growth. We should tell these with the same courage and conviction we would present any other part of the program of high religion. There are enduring values which we must continually support under all conditions. Let us have courage to believe that if we will forget ourselves and serve these ends we shall save ourselves in the long run. And should we go down to defeat the cause has been worth while and defeat is no disgrace. This is a task big enough for war time, for post-war, and in times of peace.

Let Christian Colleges Experiment!

BY HAROLD SAXE TUTTLE*

THE suggestion is not novel. More experimentation is frequently urged upon Christian colleges. The variety of suggestions has been such as to leave no doubt about American ingenuity. Many proposals have deserved far more attention than they have received.

In the field of higher education in general experiments in considerable number have been made. One hundred and twenty-eight were reported in a single volume a decade ago. Others have been publicized in separate reports, some attaining the dignity of full-sized books. A few of these have had a perceptible influence on higher education. Not many have been applicable uniquely to the Christian college. Rather the reverse is true; most of the experiments that have been conducted by Christian colleges have been of the sort that any tax-supported and politically controlled school could as readily undertake. The success of the experiments and the effectiveness of the indicated practices have been in many instances proportional to the funds available. This usually means that the experiment makes no contribution peculiar to Christian education.

Are there no services which the Christian college could render uniquely well? Are there no untried methods by which a Christian institution might perform a service which politically controlled colleges cannot hope to render? If the altruistic spirit, rather than the too common competitive spirit, were to dominate the adaptations of the church-sponsored school it might, perhaps, discover that its opportunities for service were expanded in the present and made more secure for the future.

WEAKNESSES IN HIGHER EDUCATION

What are the weak spots in higher education? Do they suggest fields of experiment? The question is asked in the honest hope of finding an answer. It is not the opening of the door to

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let the storm drive in. The colleges have weaknesses; but there is no virtue in heralding them except as remedies appear available. Three of the much publicized weaknesses of higher education implicitly suggest means for their own correction, uniquely by the Christian college. These, therefore, call for analysis.

The most obvious fault of colleges is their traditionalism. The sanctified practices of the past must not be disturbed! "I shouldn't want a son of mine to be a guinea pig," argued a member of a curriculum committee in a well known college, when a modest experiment was proposed. One who has never tried to effect changes in college procedures and courses can hardly appreciate how devotedly the sacred cow of tradition is worshipped by college faculties. Are there promising means of making the college more elastic and adaptable? By all means let them be given a thorough trial!

A second weakness of the college is the attitude of sophistication which promptly develops in its students. "This can readily be explained," you will say, "by the fact. . . ." Certainly it can be explained, but that does not make it desirable. The important question is, Can it be prevented? Are there means by which a brilliant youth may be brought into sudden contact with a wide range of information, an atmosphere of intense analysis, a spirit of disdain for the naïve, and pity for the uninformed, without acquiring an unwholesome attitude of superiority? Can the values which have been presented in childish language be conserved and translated into the parlance of the scholar? Or must they be put away as childish things because associated with childhood's thoughts and childhood's speech? If there are plans which offer a possibility of making youth the heir of all the *knowledge* of the ages without tending to rob him of much of the *wisdom* of the ages, surely they should be given a fair test!

A third weakness is exclusive intellectualism. This term has a connotation quite different from over-intellectualism. The college is not over-intellectual. The business of the college includes the mastering and expansion of truth. There cannot be too much truth known. Truth cannot be too thoroughly tested. The weakness of the college lies not in too acute analysis, nor in too diligent a search for truth, nor yet in too scientific an attitude

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toward truth. The weakness lies in too exclusive concern with facts and logic. Attitudes, interests, values, ideals, are all a part of normal life. They are indispensable aspects of mental health and social motive. Without them life is impoverished, unsocial, unsatisfying.

These so-called emotional elements (more precisely, affective elements) provide life with both its drives and its satisfactions. In the future tense they put dynamic force into unattained reaches of imagination. They become impulses, motives. Interest in poetry leads one to the bookstore or the library to read a newly announced collection of poems. Interest in the underprivileged led Jane Addams to conduct Hull House. Interests impel to action. But interests are more than propulsions; they are not merely powder behind the bullet, they constitute at the same time capacities for enjoyment. Thirst not only urges one to the fountain; it also gives him pleasure in the drinking. The poetry seeker is also the poetry lover. Jane Addams found supreme satisfaction in helping the underprivileged to live more graciously. Interests thus perform a two-fold function: they create motives; they give life meaning.

Need it be stated that feelings are other than intellectual? They belong in their own distinct category. They are outcomes of neither information nor logic. Analysis does not produce them; judgment does not generate them; they are not intrinsic in knowledge. One may be a walking encyclopedia and yet be impoverished in spirit. He may understand all mysteries and all knowledge and have not charity. Our mental life is two-fold; on the one hand the dynamic, the purposive, the feeling; and on the other, the factual, the analytical, the logical.

The colleges have either failed to recognize this distinction, or have assumed that the feeling aspects are unimportant; or else they are leaving their cultivation to other agencies. Whatever the philosophy, the results are disastrous. One of the products of this unbalanced education is the "practical" man. He has learned how to control his environment, he is efficient in making adjustments; but no ideals temper his selfishness. A second product is the cynic. He has achieved no system of values and questions their validity in others. A third product is the efficient

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person who can perform tasks skilfully but finds no enjoyment in either his tasks or his associates. These are the results, not of over-intellectualism but of exclusive intellectualism.

What practical experiments might be undertaken to correct these weaknesses? Suggestions are not wanting; but they are all impotent unless they can penetrate the *aes triplex* armor of traditionalism. However, experiments must be made. There are some college executives, actual or potential, who believe that education, to be liberal, must be liberated from tradition. In an age in which scientific inquiry modified industry overnight in order to meet changing demands, the spirit of self-analysis and experiment must penetrate the colleges and make them servants of present social need.

SOME SUGGESTED STEPS

The first step which any agency would seem to be under obligation to take is to carefully scrutinize its own purposes and objectives. This would logically call for a fearless and objective examination of methods by which to attain these outcomes. For the college this means that clear and specific objectives need first to be set up; then curricula planned to secure those outcomes. Dare such an analysis assume that the means must be "courses"? That presupposition is but a subtle crystallization of college tradition. Not less is the assumption that lecturing or instruction are to be taken for granted. The laboratory, the field trip, the workshop, the internship are too well justified in certain fields of education to leave any area free from their challenge.

The first experiment, then, needs to be a thoroughly honest appraisal of ends and purposes, followed by unhampered examination of means of producing these outcomes. Many believe that the first thoroughgoing analysis of this sort has yet to be made. The possibilities of such an experiment could obviously be elaborated into a full-length book. There is serious doubt, however, whether one, who cannot work out such an experiment without detailed suggestion, could accomplish much more with a Baedeker for the area of college curriculum experiment.

There would probably be little disagreement with the statement, recently formulated by the Education Policies Commission,

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that among the major purposes of education must be included preparation for economic efficiency, for civic responsibility, for wholesome and satisfying human relationships and for self-realization. Other objectives might be added; indeed, the Commission found that these could be analyzed into at least forty-four. Differing classifications have been suggested; but these give some hint of the sort of beginnings which are being made in the statement of goals. The college which will set up meaningful goals and then set out to discover how they can be brought to realization will be doing a pioneer work of the most fundamental nature and far-reaching importance.

A second experiment, to whose conduct the success of the first would contribute, is the correlation of study with cooperative social living on the part of the student. Since the graduate, at least of the Christian college, may reasonably be expected to perform a service of leadership in the community, this integration becomes a process of tying in college studies with community leadership and service. In such an experiment a faculty member would presumably guide the student in some group project looking toward the enrichment of community life:—choral clubs, dramatics, health projects, recreation, vocational guidance. As he begins to see the possible bearing of his studies on the more efficient performance of his work of leadership he will study more zealously and will more thoroughly assimilate what he studies. He will also be increasingly ready to accept guidance as to the areas of study which will best prepare him, both immediately and permanently, for effective social cooperation.

Such experiments will, it must be confessed, upset the traditional organization and sequence of courses. Indeed, they may explode the whole notion that courses, organized by adults in terms of systematic knowledge, without reference to their application to the student's life, constitute the necessary norm of teaching. But such experiments will at least discover whether adequate motivation of college courses and a chance to apply them to life situations, step by step, will render higher education more fruitful. They will discover to both students and the community the service of liberal education to culture, over and above its indirect preparation for professional life. They will help to

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dispel the notion that vocational preparation and economic advantage are the only values which justify higher education. They will remove occasion for friction between town and gown.

The fact that the training of the professional social worker has already been patterned along similar lines strongly suggests that training of the non-professional community leader might also be best achieved by a sort of social experience laboratory method. The experiment is eminently worthy of trial.

The study of psychology has so advanced that, as a third experiment, a thorough effort can be made to mitigate exclusive intellectualism. The current findings of psychology have not been popularized; but they are not difficult to comprehend, if one can escape conflicting presuppositions. The colleges assume that by some alchemy the imparting of knowledge will be transmuted into goodwill and appreciation of human values. Scores of carefully controlled experiments have now demonstrated beyond dispute that attitudes are created and intensified by a sort of conduction or radiation from previously established sources of satisfaction. Some psychologists call this "conditioning." This type of learning is unique; it is a second kind of learning; knowledge and judgment do not produce it. The laws by which attitudes are conditioned, as well as the laws of their extinction, are now known. The next task is the detailed application of these laws to the cultivation of social concern and altruistic ideals.

Extended and thoroughgoing experiments are needed to discover what sort of experiences are effective in building worthy ideals. Are social motives strengthened most by formal courses or by meaningful projects? How valuable are experiences in social service? How much can be accomplished vicariously through drama and fiction?

The field is new. The problem is as large as life. The outcomes carry within them possibilities of undreamed changes in the entire social order. Such experiments are not beneath the dignity of any institution; but they involve serious hazards if conducted under politically controlled bodies. Here are three experiments worthy of the utmost care and devotion, safe only in the hands of idealists. The Christian college can make a revolutionary contribution to liberal education by undertaking them.

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ARE THESE EXPERIMENTS POSSIBLE?

In terms of ideals the Christian college is prepared for each of these fields of experiment. But is it equipped in terms of means and resources? With a cooperative faculty no increase in budget would be necessary. Is the intellectual climate favorable to reliable experimentation? If religious doctrines are made major premises, confused inferences may vitiate the results. But in the majority of Christian colleges the scientific method is understood and respected. And when social ideals are high and methods of investigation are objective and carefully controlled, sound conclusions will emerge. Freedom from political control is a great advantage. For example, of great importance for the future is the question of the effect of certain types of social conditioning upon a person's attitude toward war and toward enemy populations. Under no circumstances could that question be more accurately studied than just now during war. And yet it is doubtful whether any tax supported university would dare undertake such an investigation at the present time. The Christian college is free to study that problem and any other problem dealing with social attitudes, now or later.

Not only does the Christian college hold ideals; its students come with more than average idealism. Such colleges are thus able to start with a group willing to perform social service and exercise community leadership; they are willing to undertake studies in terms of social objectives; they are concerned with the improvement of their own personalities. Altogether such student bodies are likely to be more responsive to experiments of the types needed than are those chiefly concerned with gaining social prestige or economic advantage or climbing upon an intellectual pedestal. Experiments must, of course, appraise not merely ultimate attainment but growth; otherwise the effect of the experiment would be indistinguishable from the effects of earlier influences.

Furthermore, any experiment looking toward the cultivation of social idealism must rely on the services of a faculty already idealistic. This the Christian college has in distinctly greater degree than the tax-supported college. While there are idealists of the finest type in state and city colleges, there are also selfish,

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cynical and prejudiced members of such faculties. It would be impractical for the politically controlled college to sift its faculty for the purposes of such experiments. But failure to so sift them would vitiate the entire experiment.

Finally, would such innovations risk the security of already insecure colleges? No. Experiment in college procedure is an asset with the thoughtful public today. Enough pioneering has been done, with approved results, so that the public is well-disposed to other innovations. Intelligent criticisms of the traditional college have become so numerous that every honest effort to remove their occasion is welcomed by laymen concerned with a program of more truly liberal education. When Arthur Morgan broke all precedents at Antioch, Bruce Barton hailed the step with an article entitled "Courage to Dive Off the Dock." And Antioch grew and prospered. Rollins College leaped from obscurity to national recognition under the heretical touch of Hamilton Holt. Bennington College sprang, Minerva-like, from the forehead of the Zeus of Progressive Education. With its General College, offering functional education for its junior college candidates, Minnesota became distinctively more than one of the Big Ten football colleges. And the list might be extended. Innovations are an asset to a college. If they prove of genuine merit they open new doors of opportunity for serving society. Incidentally they catch the imagination of new philanthropists and thus add security to the new services they offer.

The Christian college which will clarify its aims and then provide a curriculum of social experiences of a sort to implement those aims, applying the laws of conditioning to the cultivation of social concern, all the while relenting no whit in the rigor of the intellectual discipline demanded, will serve the social need in a way almost impossible by the politically controlled college. Surely such experiments are worthy the highest ideals of every Christian college! To some they will bring a new lease of life.

One Thing Needful

By ERLAND NELSON*

A MERICAN Higher Education: "Thou art careful and troubled about many things." Your institutions, Martha colleges, we might call some of them, are cumbered with so great an array of concerns that, by comparison, the practical servant of the Master out at Bethany might seem like the original educational essentialist. A casual glance at the titles in educational journal articles for the current month reveals concern over such problems as: Post-War Pupil Experience, School Camps, Aviation Education Fundamental, Acceleration after the War, Progressivism, Experimentalism, Essentialism, and so on, to the perennial problems of budgets, endowments, accreditation policies, on down to military contracts. The worries of college presidents now include the difficulties of plane and Pullman reservations, as they rush from one prospective donor to another educational meeting.

As true followers of Martha, much attention has been given to the physical needs of youth. Nor have the alert collegians been blind to the concern given material welfare on the campus. With slight modification, here is what one co-ed wrote in the hope of interesting a high school senior in enrolling at her "Siwash." "Dear Kid: Old Siwash is the swellest place—our football boys are super. Our Coach says we may have less beef on the line this year due to the War, but we have more real pistol-packing punch than ever before. We are near a Naval unit and our dances are divine. Our Prexy is a good sport and *the eats are simply grand*. Hope you come to Siwash. Love, Martha."

We should not condemn this co-ed for her appreciation of "good eats." We do not criticize the colleges which furnish good things for the welfare of their students. It might be possible to conduct a college out on a log in some forest, but if it is November in Illinois, give me a classroom with a radiator which is working. Martha colleges are entirely correct in providing

* Dr. Nelson was inaugurated president of Carthage College on November 12, 1943, and gives in this article his philosophy of education.

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buildings, food, equipment, endowments—the best is none too good. Their only mistake is in assuming that size or physical plant is education—and neglecting the “one thing needful” in true education—development of personality—Christian personality.

While Martha of Bethany was properly careful to provide the essential physical surroundings and food, it was Mary who chose “the good part which shall not be taken away from her.” In education today, many things may be taken away, the trappings and externals; tax immunities may go through government fiat; buildings may be bombed, or burned out of existence. Indeed, the ravages of war have already taken their toll among American colleges. The college which can boast only of buildings, the grand “eats,” or the academicabra of tradition, will have a hard struggle whether it be supported by Church or by State. On the other hand the college which proves itself effective in terms of human personalities has genuine survival value—it has a contribution to make which is always needed by both Church and State.

PERSONALITIES?

In the effort to develop human personalities, many philosophies and schemes have been proposed. With the personality defined as “the sum of all the desirable qualities approved by society,” the educational process became a matter of cataloging these qualities and finding the courses which would produce them. Then they went to work on habits, patterns of thought, emotions and pyramids of knowledge. The difficulty became evident when we found that here the whole did not prove to be the sum of all the parts. It seemed that even if you ate carrots, potatoes, beef and spices, you did not thereby produce a goulash personality. A few bundles of habit, stewed in some intellectual processes and spiced with a bit of emotion did not produce the predicted result. The assimilation and interaction processes were blamed for the result. From others we were told that if our graduate could make proper adjustment, all would be well and he would assuredly succeed. That pastor “failed” in a worldly beer-drinking community “because he refused to make adjustment.” Everywhere the call is for “adjustment.” My first acquaintance with

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this mechanical term came when I learned to "adjust" a "Model T" carburetor by adjusting the nut on a bolt. Perhaps nuts do need adjustment, but let us cease calling it education. The "Wave of the Future," extolling the wisdom of the European dictators was a perfectly logical application of this American idea of adjustment—adjustment to the new wave. Today, America's manhood is ready to make the supreme sacrifice, if necessary, rather than make adjustment to any so-called "Wave of the Future."

CHRISTIAN PERSONALITY

The Christian personality is not built upon the addition of many discrete particles. The Christian concept of honesty does not result automatically from drills in twenty, fifty, or one hundred specific exercises. Education for personality is not addition of specifics; it is not made up of exteriors; it is not mere adjustment. The Christian personality is changed by the spirit of Christ. It is a person who, in truth, has been reborn—who has felt the vibrant change in attitude, in life purpose, in motives, as he sat at the Master's feet and came to see the significance of the *one thing needful*. Instead of education in discrete series, we have education in unity. "Would'st thou be made whole?" In education as in studying pictures, we shall not expect to understand the figure without the ground—we shall not train the intellect without the emotion. Education becomes a matter of wholes, with all of the relationships. Religion is not an addition to education—it is a central part of the whole. As Euken has pointed out, "Religion, more than anything else, makes a whole out of life. It relates it to the universe as a whole and directs it to the ultimate ends." Instead of disintegrating conflicts aroused by doubts and despair (there seems plenty of room for despair in these times), the Christian personality has the unifying faith which enables it to resolve the opposing forces. For the individual with the "whole" personality, there is not the fear of superficial obstacles. With a stern faith that transcends mere unpopularity, economic difficulties, or even firing squads, we may see a strength in our youth the equal of some of our Lutheran brethren in Europe today. Youth needs purpose. A few years ago, visitors to Europe reported the strong purpose which seemed

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to activate youth in Germany and Russia. The eyes of young factory workers in Russia would light with a gleam of faith as they told of the progress of their great Country. In those same years I heard some American collegians saying there would never be anything to do after graduation. There would be no jobs for machines would be substituted for manual effort. In their lighter moments, some would burst into song about "Ferdinand the Bull." Youth without a driving purpose is lost! We need not borrow the faith of Hitler's youth nor that of a Russian factory worker. The Christian faith, the intelligent Christian vision of tasks that lie undone, the dynamic force of the one Who has given His life to a cause greater than Himself—all these I would see in our Christian college graduate. I would see a vast number leaving the portals of Carthage College with the gleam of a powerful purpose—strong young men and women, with heads up, who know no fear of men; who know where they are going, what they are doing; who gladly give all to causes greater than themselves. Captains of their own souls they are—who have found their greatest freedom in giving complete allegiance to the greatest of Admirals. Within the framework of God's guidance, their talents, their environment, these men and women of Christian personality are free from the bondage of ignorance, superstition, and from the slavery of sin.

No, this personality will not be modeled according to an arbitrary man-made pattern. Wide as the difference between the quiet Mary at Bethany and the stormy Paul on the Damascus Road, so may be the differences in the experiences of our students. If even the very hairs of their heads are counted, it is not too much to ask that a college shall study the background, aptitudes, interests and aspirations of the seekers who come to us. Our methods and our curriculum will vary accordingly.

We note that the Christian personality is *genuine*. The inside of the cup reveals the same truth that is displayed on the outside. In a day of shams, of Dale Carnegie "psychology," when even veneers are on our furniture, what an opportunity for a college that dares to be honest! What a time for a school which dares tell the truth about "scholarships," aid, program, purposes—which dares invite students to become genuine, sincere personali-

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ties! Such personalities constitute the ONE THING NEEDFUL.

RESULTS

May we then "point with pride" and ask you to behold these persons? Obviously, our task is not done. Pedestals are for static things—not for living persons in a changing world. Our students are in the world—have tasks in the world. The State, the community, the Church, all ask for fruits from such an educational program. The product of such an education should be in evidence in all the major areas of life in which we find our students. Hence our College must be ever alert to re-examine the life opportunities of her students, the better to prepare for effective functioning in these fields.

IN THE CHURCH

The first of these areas is that of the Church. Carthage is a church college—most of its support comes from the four adjacent Lutheran synods. In turn, Carthage has been the collegiate mother of a host of pastors, missionaries, church workers whose influence has been felt in all parts of the world. Yea, and tomorrow, in the post-war days, when our Church may fight some of its bitterest battles, Carthage College and her steady stream of devoted workers will prove so vital a power that enemies within or without the Church will fail. Your pioneer forefathers built wisely when they sought to perpetuate the Church through the building of a Christian college. We who love our Church will also be wise if we seek to promote and extend the influence of that College. The call of our seminaries and churches for men will not be unheeded at Carthage. In the field of parish and social workers, this College has an opportunity to serve the Church as soon and to the extent that the Church is ready and willing to use these workers. In the field of Sunday School teaching and supervision, individual evangelism, youth leadership, the fields are truly "white unto harvest" right here in our own land. In a brief study reported last year, the need for trained youth leaders and teachers of religion is amazing—for the future of the Church, appalling. Here is a challenge which the Church college must undertake far more extensively than in

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the past. As pointed out by Dr. Thompson, former President of Ohio State University: "It is to her own colleges the Church must chiefly look for specific preparation of her leaders, her recruits for missionary and ministerial service and her workers generally." That the Church Colleges have made remarkable contributions with the small percentage of Church youth sent them is evident from the report of President Bates of Hiram College. He relates that the Churches of Christ have given only 1% of their sons and daughters to their own colleges, but these colleges have given back approximately 90% of the Church's ministers and missionaries. (So much from so little.) Our responsibility is seen clearly by the famous author and editor, William Allen White, when he stated: "If Christianity is to survive, it must survive in the environment made by Christian leaders. Unless those who believe in Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished." "No school—soon no church." So reasoned the founders of every church body in America which has been able to survive.

IN THE HOME

The home is an institution in which approximately 93% of students will participate. God has ordained marriage. The Master Himself graced an earthly home and contributed to the founding of at least one home. With the American divorce rate now exceeding one to every six marriages, Church, State, and Community are now becoming vitally concerned. Courses in "Family Life" were suggested by Dr. N. J. Gould Wickey in his address this morning. Our preparation in this field will need to include both men and women and function in connection with the problem of founding a home, the responsibilities of child-rearing, the economic and social aspects, civic responsibilities and religious life in the home.

IN CIVIC AND SOCIAL LIFE

The State and Community are important areas in which our student must function successfully. That the individual has

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heavy responsibilities to the State was emphasized by our church founder, Martin Luther—backed by the teachings of the Master. The Christian personality should prepare for the effective expression of his love for his fellows through the State as well as through direct action. Whether our Country be at war or at peace, the highest citizenship will be Christian citizenship. That colleges, State and Church, furnish a disproportionate quota of our country's leadership is evident from the figures of A. F. West: "Only one in a hundred of our white male youth of college age has gone to college. Of this one per cent, we have 50 per cent of our country's presidents, more than half of the justices of the Supreme Court, and nearly one-half of the senators and cabinet officers of our Country.

IN A VOCATIONAL FIELD

In the fourth place, our graduate must be well prepared to take his place in the world of work. Remember, this is not the "One thing needful"—rather good work is one of the many fruits—good work, honest work, work with a proper attitude that also here God's will can be expressed through us. I want to see these Christian persons go out to the public school room, to the plow, to the factory as "Workmen Unashamed," worthy of a fair hire. I deem it the responsibility of the College to help the student find himself—discover his aptitudes, interests and limitations—to find his field of service. It is our task to help him prepare for effective work in his chosen field, to help him find his place of work and through the years assist him in finding outlet for his growing powers.

IN HEALTHFUL LIVING

With a wholesome Christian personality, the basis of sound mental and physical health has been laid. The proper nourishment, exercise, shelter and general care of the body is recognized as a patriotic duty in time of war—certainly it is no less so in time of peace. I would question the moral right of any college man to remain ignorant or careless in the treatment of his own body, the temple. The peace-time report that in our Country we used more hospital beds for the mental ills than for all of the physical ailments put together is sufficient to point to the need

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for intelligent preparation in this field. Here the Christian has not only a responsibility for himself but also for a part in the great work of prevention.

IN INTELLECTUAL AREAS

Finally, I place what is traditionally given foremost and often sole place in liberal arts colleges, preparation for participation in the intellectual life of our time and in our heritage. The tests administered for the Army and Navy have, on the whole, not been too flattering to collegians. More effective methods are today being indicated for such fields as science, history, languages, literature, esthetics. Carthage College has an enviable reputation for high standing in the liberal arts fields. May she go on to greater achievements!

METHODS AND PROCEDURES

The procedures for attaining these objectives will be devised and revised by the faculty and their committees. Only a few general remarks can be given here.

1. In seeking the One Thing Needful, all departments and all activities will make their contribution. In addition, I wish to see a strong department in religion and philosophy in which greater provision is made for training lay workers for the church in addition to the pre-seminary courses. Student religious activities will provide abundant opportunities for religious expression.

2. I would hope to see greater use of cooperative projects involving Church, State and Community, not only that we may render service, but that education may be marked by doing—worthwhile tasks intimately connected with off-campus life.

3. College administration should be ultra-simple and direct. What Calvin Coolidge said of government, "the less of it the better," applies to college administration. For the church college, I hope for administration that is simple, unified, direct—omitting the many procedures and intermediaries often found in large institutions.

4. Curriculum modification is a continuous process which should always be in terms of the contribution it can make toward the realization of our great college objectives.

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5. In the attempt to provide for individual differences, the variable level of assignments has been found effective in some fields. Other areas of learning lend themselves to use of the workshop method. The workshop method has been found especially effective with juniors and seniors.

6. The effectiveness of workshops and projects depend largely upon systematic conferences between student and professor. During such planned conferences, the student's interests will find ready expression and his projects will be planned and evaluated.

7. To provide the unity lacking in most project or workshop procedures, I would utilize the lecture method of the Danish Folk School. The brilliant, inspirational lectures by masters of the "living word" will be, not a bore, but a delightful intellectual privilege. Here the "master" will integrate the various threads of his course, making abundant use of the material from the several student projects. His lectures will not be planned for imparting information which can as well be obtained by the student through the library, course outlines or syllabi.

8. The center of the college, the focus of self-instruction, is the library. The magnificent new library on this Campus is symbolic of the part it plays in college life.

CONCLUSIONS

In conclusion, American colleges have been troubled about many things—Martha colleges, we called them. Good as many of those material things may be, there is for Christian education, ONE THING NEEDFUL, one supreme goal for which we work, the Christian personality. The college should help this personality become more fruitful in such areas of life as the church, home, state and community, the world of work, mental and physical health, and in the intellectual life of present and past.

Such is my vision of the future of Carthage College. It is from the presidency of such a college that I look to the day when "Johnny comes marching home again" and returns to his studies on this Campus. This college will not offer him shams, alibis nor empty traditions in place of a sound functioning education. When our brave lads return may we offer them an adequate program and housing worthy of them.

So, as I have accepted the heavy responsibilities of the Presidency of this Christian College, with its 73 years of effective
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service back of it, with its thousands of alumni, its tens of thousands of constituents and friends, I do so very humbly. On this Inauguration Day, as I face the years ahead, will you pray with me that standing beside me there will be always a loyal Faculty, a faithful Board of Trustees, a cooperative Church with a vision, an understanding student body so that when the day comes that we shall be concerned about many things, we may each remind the other ever to keep our eyes on the central purpose of Carthage College—THE ONE THING NEEDFUL.



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